The Christian Community

A JOURNAL OF COMMUNITY RELIGION

THE SERMON ON THE MOUNT
A Wood Carving
In The Community Church
Flossmoor, Illinois

Presented by the Artist
Douglas Hall

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

OCTOBER 21, 1934

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Another Boreham Book

FROM Australia has come another delightful book of essays by Dr. F. W. Boreham, published in this country by the Abingdon Press. "The Ivory Spires" is the new inviting name to be added to the previous twenty-seven titles which, by their very imagery, arouse pleasurable anticipation.

A WIDE range of association with many parts of the geographic world and with the world of people in every walk of life on the part of Dr. Boreham, combined with a genuine ability to give zest to the simplest commonplaces, prevents the prolific abundance of these companion volumes from suffering a dreary monotony of sameness.

TAKE warning and do not read "The Ivory Spires" when you are in a mood for a heavy technical treatise upon religious theories or profound and complicated theology. Pick it up, however, if you love people and human interests and human happenings. If your interest is caught by the little newsboy on your corner; by the young mill worker at her loom; by the radiant still music of the stars; by the happy couple you married the other day; by the fellowship of a group in the outdoor wooded glade; then, too, will you enjoy the folk who live in Dr. Boreham's pages and will delight in the poetic descriptions interspersed. He transforms the most every day occurrences into events of refreshing charm and helpfulness permeated with a strong spiritual emphasis and an understandingly human philosophy of life. *G. D.*

Through The Sandalwood Door

O WIND of God, blow on
Blow away our pettiness
Blow away our self-centredness
Blow away our discouragement
Blow over this vast land the breath of Thy Sp'rit
Lift us up and bear us away from our corner
Swirl us out and up and along in the blast
Till we see the people—
Yea, as Thou seest them, swept clean from dead leaves and dust.

BLOW away our irritations
Blow away our impatience
Blow away our memories of past wrong
Blow away our anxiety
Sweep clean away all the various dust and the ashes.
Lay bare the reality, the rock which Thou didst make,
And which Thou, even Thou, didst put on the promontory

FOR a witness to the people.
Flow warm from the illimitable sea of Thy Love
And cold down from the glistening heights of Thy purity.
The bamboos bend low
And turn pale before Thee
The bird wavers and falls back
Before Thy blast.
Thou didst make and hast conquered all Nature—

CONQUER us, O God!
When we see from the level
That which is near is largest
Lift us up—let us see as Thou seest
The innumerable number of living things
And that which is small
And that which is large in truth

YEA, that which is gold and that which is glass.
We are confined by the house which we have made for ourselves
Sweep us out into Thine immensity.
We are weary of our dust and our lowness
We long for the shining peaks which we see in the distance

BUT we cannot bring ourselves thither.
We feel Thee as Thou passest over us
And remember that there is no place which may not be cleansed by Thee
Yet the people are suffocating
For want of Thy life-giving breath
They are in the stifling darkness
Behind closed doors.
We are helpless till Thou dost revive us with them.
Blow on Thy world, savingly, resistlessly
O Cleansing Spirit, O Omn'potent One,
Blow!

HELEN F. TOPPING.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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A Universal Language

THE nearest approach to a universal language across all boundaries of nations and race is the Bible. It is the world's best selling book, translated into 940 languages and dialects and distributed in the amount of 882 million copies. Imagine any other book reaching almost 1,000 languages and a billion copies!

Dr. Abdel Ross Wentz, of Gettysburg Seminary, has written a beautiful and accurate statement for the observance of the 400th Anniversary of the translation of the Scriptures by Martin Luther. Copies of this have been distributed by The American Bible Society.

Dr. Edgar Goodspeed of the University of Chicago, writing in the *Atlantic Monthly,* gives a complete and up-to-date statement regarding the original language of the New Testament. It was Greek. It was popular Greek. It was modern Greek of the day when the Greek tradition coalesced with the stream of Christianity and conquered the thought life of the Greco-Roman world.

Martin Luther gave the Bible in a readable, accurate translation to the German people. Unchained from the lectern of the church, it was said by Luther's enemies "even tailors and shoemakers, women, and every simpleton who has learned to read a little German, turns to this New Testament with the utmost eagerness as to the fountain of all truth; many carry it about in their bosom and seek to commit it to memory."

This translation was not the first effort. It was rather the *definitive* book or translation. From it derived Tyndale's English in large part and certainly other translations which followed.

Eleven years were necessary after painstaking labor to complete the Old Testament and Luther labored for exactness and literary worth and mellowed phrase to bring the original into common German speech. "I am now working on the Prophets," wrote Luther, "Good Heavens! how hard it is to make Hebrew writers speak German. They don't want to give up their native tongue for a barbarous idiom."

Philipp Melanchthon was Luther's learned colleague in the undertaking and perhaps from all accounts the one who knew the original Greek and Hebrew most accurately. Neither Luther nor Melanchthon depended on the Latin Vulgate for their source. This was an innovation of the first order.

"Luther," says Dr. Wentz, "was a man of profound religious experience. He also had a deep understanding of human nature . . . after careful revision it (the translation) was hurried through the press and in September 1522, it appeared in its first edition. It was a large folio volume, decorated with twenty-one woodcuts from the shop of Luther's artist friend, Lucas Cranach."

They printed 3,000 copies and sold a copy for 84 cents. The purchasing power was equal roughly to ten dollars in our currency. The edition was sold out in a few weeks!

This would be a good year to place Luther's work alongside of the church situation in Germany to see if enough vitality were left after these 400 years to put *the teachings* of The Book into circulation again.

Dr. Wentz truly says: "Certainly, if The Bible is not generally read today, it is not because it is not generally available. Almost every man can have it in his own tongue. He can have it in a language suited to his ear. He can have it in a type suited to his eye, or if he has no eye, he can have it in points and symbols adapted to his finger tips. He can have it at a price suited to his pocketbook, or, if he has no pocketbook, he can have it without price. Every man can have it in a literary style adapted to his taste, ranging all the way from the dignified King James Version to modern newspaperese."

The whole fabric and social structure of our Christian civilization (if it be Christian) is shot-through with The Bible. Certainly one who professes education cannot fail to appreciate the worth and dignity of so epochal an undertaking as was carried through by Doctor Martin Luther.

How About The New Deal?

HOWARD VINCENT O'BRIEN, our fellow townsman and neighbor, writes regularly under a copyrighted feature in the *Chicago Daily News* under the title "All Things Considered." In the issue of October 9, he presents his reflections on the New Deal. Among many other important considerations, he says: "It is possible, however, that society is less a fabric than an organism. Through that organism there seems to run a soul, groping awkwardly toward the light, intuitive, contradictory, thinking little but feeling deeply. I have said before and I am constrained to repeat it: The New Deal seems to me not a program of political or economic action, but one of those recurring surges of emotion with which the recorded story of man is accented, and which can only be called religious."

Child labor abolished; a reciprocity of action between capital and labor; a reaching down into the rural problems—no solution, mind you—just attempt. Experimenting on a national scale. Human needs voiced on the front pages of papers daily. Churches and ministers discussing live issues in pulpit and pew. These are surely signs of the awakening of the conscience of our people on conditions which are before us.

What if the new prophets of a new order should be discovered quite outside the realms of organized

religion? And who among us would recognize them when they speak?

Communities had better watch the signs for "voices crying in the wilderness." It is not from political spellbinders the truth may dawn. It may be tucked away in the homely philosophy of some columnist or perhaps in a wise saw of Will Rogers. "He that hath ears to hear, let him hear."

Spiritual Chagrin

THERE is a grave question before American churches today. It may be stated as follows: Is there enough spiritual leadership available in America to plan ourselves out of chaos?

Laymen are now beginning to sense the fact that they are miles behind the ministry in their attitudes toward and comprehension of "the social issues." We studied the uniform lessons so long in the old fashioned Sunday School to be able to answer, what is the shortest verse in the Bible, but we had too little of the application of the Sermon on the Mount in our religious education program (thin as that program has been) to save the laymen from being nitwits in ethical and social ideals.

Jesus was always striking at a problem directly. "Full of dead men's bones." That doesn't sound like sweet morsels of peppermint at a social tea. "Ye hypocrites" "generation of vipers"—all this sounds like realism in religion.

If this generation changes the religious climate, it will be done by those who are aware of our failures in the field of social control.

To develop enough leadership to save democratic government from complete annihilation is surely a job enough for spiritual programs of today. We could do very well with a few more men like Kagawa, Schweitzer, Grenfell, Rauschenbusch, Graham Taylor, and others.

The new deal is lost if we do not begin to realize more on our investments in spiritual leadership.

Disciple The Nations!

A Hymn For Modern Missions

"Go forth and disciple each nation!"
Death's Conqueror gave the command;
And heralds of social salvation
Still hasten from land unto land.

"Go forth and disciple the nations!"
Whole peoples awake at His call,
And issue their bold declarations
Of freedom and justice for all.

"Go forth and disciple all nations!"
Lo, hoary iniquities cease!
Each year shall bring new proclamations
Of temperance, mercy, and peace!

And thus shall the unified nations,
Esteeming each soul highest-priced,
Establish on love's deep foundations,
The all-blessing Kingdom of Christ!

Edward Tallmadge Root.

(*Meter*: *Amphibrachs.* 9-8.)

Post Graduate Schools

HIGH school students are being graduated today at a rate which gluts the labor market. There aren't enough jobs to go around. Young people of this age are needed with their enthusiasm to help bring back that pioneering spirit of which Americans so proudly boast.

May we suggest that for those without jobs and who because of economic inability cannot attend college our high schools offer post-graduate courses for at least two years either with or without a small tuition charge?

These students could plan a program of extra-curricular activities along with their courses which would occupy their leisure time and churches, community houses and business houses could make opportunities for apprenticeship in social, recreational and religious welfare which would develop a socially-conscious group of young Americans. Many will have to stay at home anyway, why cannot our leaders see that plans for the youth are the very best means of helping combat frustration of our very best man power?

The CCC camps are doing a fine work for certain groups of American young men. Young women are just as needy and may be more subject to waywardness because they are forgotten.

Junior colleges will never absorb all of the young people who need guidance in creative leisure. Training schools for life in leadership for younger children, such as Boy Scouts, Girl Scouts, Campfire Girls, 4-H clubs, Pioneers, Cubs, Brownies and dozens of other character building groups could be set up by volunteer leadership from among men and women who are now "busied about many things" except socialized education.

Each church could provide along with the school, classes in music, crafts, creative drama, social courses and leadership training. It is the chance of a life time to inspire, educate and re-create thousands of aimless and drifting young people.

COMMENTS

"This merger signalizes in a very real way the coming of age of the community church movement....."

The Christian-Evangelist, St. Louis, Mo.

"More power to the new journal. I like it immensely."

C. K. Richard, Chicago, Illinois.

"The paper is fine and I am sure you will be proud of the job as you feel the reactions. Format excellent, and I believe it will strike a new note in religious journalism."

H. Lincoln MacKenzie, Great Neck, Long Island.

"Congratulations on the fine new CHRISTIAN COMMUNITY."

T. Stuart Cleworth, Savanna, Illinois.

"We have already received from you the first number of your most interesting periodical and shall look forward to subsequent issues with interest."

Henry Topping, Tokyo, Japan.

"As a former subscriber of *The Christian,* I desire to speak my great appreciation of THE CHRISTIAN COMMUNITY."

C. L. Waite, Riverside, California.

"I congratulate you on the new venture."—*Benson Y. Landis, Executive Secretary of the American Country Life Association.*

"Am very much pleased with both the spirit and content of THE CHRISTIAN COMMUNITY."

C. V. Allison, Fairfield, Iowa.

"We have gone through THE CHRISTIAN COMMUNITY with much delight and this is a line to congratulate you on the introduction. We shall try to bring her safely into port."—*E. L. Humphrey, Cojutepeque, El Salvador, Central America.*

"Congratulations! Now you appear to be getting somewhere with your paper."

R. H. Clarke, Peoria, Illinois.

"Gentlemen:

Here is my dollar. You are rendering a wonderful service. Aloha."—*William Prakwinkel, Provo, Utah.*

The World Community

M. W. Van Tassell

NO USEFUL contribution can be made toward a solution of our present world problems until their character and scope have been clearly understood. Without such understanding, all effort is simply beating the air and must come to naught.

MY GROWNG conviction is that political and economic issues, grave as their consequences may be, are nothing more than superficial sores in the life of the world community. They are symptomatic of the actual disease which is gnawing at the vital organs of society. The problem for us is this deep-seated illness, not so much a problem of organization as a problem of human nature.

THE flowing stream of life that enters the human spirit evokes in this new civilization great possibilities. It is the ignorance of this possibility, the indifference to the sacred claim of life itself, that produces this shaky human society we call "the international problem." A great section of humanity appears unable to respond to the idea that man can be transformed and rise to a higher state of being—have new ideals as an individual, and a truer relation to his fellowmen as he moves in society. The failure to recognize this possibility has left humanity behind the flowing stream of life. The new life that comes from God is not even thought of or considered.

THE disease that gnaws at the vitals of society is this very incapacity to respond to life as a flowing stream offering greater possibilities for the human being from age to age. Our attention and interest have become rigidly fixed upon life as something we have to manipulate and have some emotional excitement about it. We have forgotten that to flow from us, life must first flow into us, and that life made man, and not man, life. For nearly one hundred years signs of enlarging of the possibilities of life have been apparent throughout the world. The rise of science was a sign; the rise of the machine was a sign; the rise of humanitarian movements new to human experience was a sign; the profound stirring of the masses demanding education, decency, respect, equality and opportunity, this too, was a sign. Can we not read these signs?

CIVILIZATION has become a self destroying instrument because civilization is nothing else than an organized misuse of the powers and faculties bestowed as blessings upon humanity during a period of well-nigh one hundred years. Instead of employing knowledge in order to establish a brotherhood, a world community, we tried to pervert that knowledge for selfish group interests and thus prostituted its treasures of spiritual power for the satisfying of fleshy desires. Therefore we have had wars upon wars always refusing to grow up as human beings. Hence the economic depression which plows through our life and our institutions, overthrowing them one by one, and turning the soil to receive the seeds of a new era to arise out of the ruins of the old. Is it possible that we will not arise and build a brotherhood world out of the ashes of all our past experiences?

Who's Who

Reproduction of the wood carving, The Sermon on the Mount, by Douglas Hall, on the cover should be observed in connection with the article on the Church of the Month in this issue.

Orvis F. Jordan, minister of the Community church, Park Ridge, Illinois. This article is part of his twelfth anniversary sermon. Former editor of **The Community Churchman.**

H. Paul Douglass, recently director of the Institute of Social and Religious Research. Author of a new volume entitled, "Christian Unity Movements in the United States."

George M. Crowson. The Christian Community is indebted to Mr. Crowson, of Flossmoor, Illinois, secretary to the vice-president of the Illinois Central Railroad, for many facts in the Church of the Month article. The cuts have been furnished by the Flossmoor Community church.

Robert Whitaker is a frequent writer for religious journals and boldly challenges in this article Community church leaders on the freedom of the pulpit. He lives at Los Gatos, California.

M. W. Van Tassell is minister of the Oakgrove Avenue Community church, Buffalo, New York, and a member of the Board of Directors of the Community Church Workers.

Jesse A. Jacobs, formerly research associate of the Institute of Social and Religious Research, now with the Cook County Bureau of Public Welfare, Chicago, Illinois.

Kenneth W. Porter, native of Kansas, who for seven years has lived in Cambridge, Massachusetts. Contributor of verse to current periodicals and articles to historical journals.

Miss Helen F. Topping, author of the poem "Through the Sandalwood Door," is visiting in the United States, having been a missionary on the staff of Dr. Toyohiko Kagawa in Japan.

E. Talmadge Root is a correspondent of **The Christian Century.** A contributing editor. Settled pastor of the Westmore, Vermont, church.

Lester M. Ellis, general secretary of the Y. M. C. A., Wichita, Kansas.

D'Nova, pen name of a life prisoner in the Kansas state prison, Lansing, Kansas. He has published significant verse.

Ray Pierce lives at Tipton, Iowa.

Religious Movements Since the World War

by ORVIS F. JORDAN

TWELVE years is not so long a time in some periods of human history. Life runs along in its rut, and nothing big ever happens. No one would feel that way about the years since the World War. Old folk ways and old ways of doing business have passed away. Changes in morals and religious ideas have come with startling suddenness.

Some of us have had additional reason for feeling a sense of the transitoriness of all things human. Our little city is now three or four times the size it was twelve years ago. New school buildings, church buildings, streets and dwelling houses have gone up. And in the heart of our city, Community church has passed from the experimental stage to that of a demonstrated success.

We are conscious of living in a most interesting world and in a very great nation in this very interesting world. The crust of custom was broken up by the World War. Changes have come upon us the significance of which we still but dimly see.

Slump

Twelve years ago we did not talk about a depression, but we did talk about a slump. Business was beginning to suffer a reaction after the boom days of war production. Along with the slump, a new mood was setting in. The war had meant boundless enthusiasm. The great war president had called us to the conflict by slogans filled with idealism. "The last great war." "A war against war." "Make the world safe for democracy." These slogans had disarmed opposition, and brought the religious and the nonreligious into co-operation. But even four years after the Armistice, it was beginning to become apparent that judged in the light of these slogans, America had lost the war. It was not the last war. The world was not safe for democracy for there was less and less of democracy as the changes came in Russia, Italy and Germany.

Debunkers

With the discrediting of the war slogans came a reaction against all idealism. A mood of bitter cynicism set in which is well illustrated by the literature of the period. Mencken and his Mercury Magazine became popular on the news-stands. Sinclair Lewis became the favorite fiction writer. These men had caught the temper of the times. They ridiculed every kind of idealism. In "Main Street" the small town woman uplifter is shown to be no better than she should be. In "Babbitt," the business man is debunked. In "Elmer Gantry," the preachers are shown to be either fools or knaves, mostly the latter. Krutch in his "The Modern Temper" puts in more philosophic terms this bitter cynicism. All of human life ends in defeat.

ALONG with this cynicism is a lot of hate and of mob psychology. The first big mob movement was the Red Scare. Attorney General Palmer started it. The police drag-net was pulled through city streets. The "guilty finger" was pointed at many innocent citizens. The wildest exaggerations of the number of Communists to be found in the country gave the common man the goose pimples. When the excitement calmed down, it was seen that America had only a handful of Communists, pitiful in numbers and influence. But the big Red Scare filled the newspapers and interested the populace when there was no sea serpent to write about.

The Red Scare was at once followed by the Ku Klux Klan. The nation, which had lived in fear during the war, was ready for some new delicious fears. A crusade was made on Catholics, Jews and negroes. Farmers left their crops and city men their tasks. Every Catholic church had guns stored in it. The movement broke up when its commercial exploitation was exposed. Its claims became funny.

Social Creed

It was in this period that the nation had an unprecedented number of strikes. The clamor of labor trouble filled the air. The Federal Council of Churches made a report on conditions in the steel industry. This report made a lot of trouble. It demanded an eight hour day for steel workers in place of the twelve hour. The U. S. Steel corporation declared this was impossible. But it is now a reality. The churches were just beginning to be conscious of their "Social Creed." This creed declared against child labor, was in favor of one day's rest in seven and demanded other conditions for labor that would ameliorate the conditions of the working man. This creed was at first scorned by industry, then opposed, but is now embodied in the government regulations of the NRA. It has been followed by a new social creed.

IT IS in the past twelve years that the radio broadcast has become a factor in the national life. I came to Park Ridge with a crystal set. It was followed by a home-made one-tube set which would bring in Kansas City. In this twelve years the nation has developed a tool which for the first time makes a national town meeting possible. The President can speak to us all on the same evening. With the telegraph we may reply to him. Democracy has never in the history of the world had such a technique. And the radio has been equally important for religion. Great chain broadcasts bring every sort of religious message to us. Sometimes it is the urbane and human message of Dr. Fosdick, and again it may be Judge Rutherford's predictions of the end of the world. But religion has a new tool.

Women Vote

The freedom of women has become an accomplished fact during this period. The war service of women was conspicuous. They took the places of husbands and

brothers in many callings. The constitutional amendment giving them the franchise met but little opposition. Women began to do everything that men did. They smoked cigarettes. They drank bootleg liquor. The social consequences of this sudden change in the status of women are not all fully manifest.

INDUSTRY has in this period undergone a revolutionary change. Let us use such phrases as mass production, chain stores, installment buying and high power buying. These phrases suggest the passing from little business to big business. It is true that all of these things made their start before 1922. But their major development has been in the past twelve years. And this change in business means changes in human life. The population is made more mobile because big corporations move men around. There are fewer men who are independent, and run their own business.

Liquor Is Back

Prohibition and repeal make another story in which there is much of mob psychology. No amendment to the American constitution was ever passed by such an overwhelming majority of states. Only Connecticut and Rhode Island, with their big immigrant populations, stayed outside the fold. The idea that people have now that prohibition was "put over" by somebody is foolish. Prohibition came as a food conservation measure. It was helped by the resentment against the foolish tactics of German brewers in this country. It had long been urged by the evangelical churches. But now the factory owner wanted it to give him better labor conditions. The southern man wanted prohibition to protect him against the negro.

THE movement of repeal was even more a mob movement than was prohibition. Men interested in the liquor business started the biggest publicity movement that was ever launched in America. Metropolitan dailies vied with each other in playing up the mistakes of prohibition agents. Wild assertions were made about the drinking of young people. Politicians had always seen in the liquor business their best source of corrupt funds. We are now back, not to pre-war conditions, but back to pioneer conditions. A hundred years of progress has been undone by a mob movement.

Crime-Conscious

In this period we have become crime-conscious. There is really not so much more crime than there used to be, but it is bolder and more spectacular. Our newspapers put it on the front page more frequently. We still want to be scared after the fears of the world war. But crime is bolder and more spectacular. It is challenging us to think our way through the crime problem. How did John Dillinger, of the Presbyterian Sunday school of Mooresville, Ind., become a second Jesse James? His mother died when he was quite young. His father was a widower, and too busy to look after him. The people of Mooresville have been much criticized for their seeming sympathy with him. But could it be that our methods of punishing boys for first offences are bungling after all?

Boom—Boom

Probably the biggest thing about the past twelve years was the boom and the collapse. The World War had started us on our career of speculation. During the war a man bought up the available supply of rice and doubled his money in a day. The Los Angeles land boom and the Florida land boom sold barren rocks or dismal swamps to suckers who never saw what they had bought. Stock market speculation grew until new machinery of sending out stock market reports had to be devised. When the collapse came, banks fell, business houses closed up and even the ordinary citizen who had never speculated found his savings reduced or wiped out.

IT IS not strange that the church should have been caught on this wave of wild promotion, for the same people sat in the churches and the banks. The Interchurch World Movement swept all opposition before it. The churches found themselves confronted by vast deficits when the big boom movement collapsed. The churches did not default. They paid the New York bankers every penny of their borrowings. But missionary work has suffered ever since. Fine young people with the best training continue to come home because there is no money to maintain them. They are the victims of the boom and the collapse.

It was in the past twelve years that the Fundamentalist-Modernist controversy raged most violently. The Fundamentalists drew up a creed of five points which included a belief in biblical literalism, the resurrection of the body and the physical second coming of Jesus in the near future. It was bitter in its denunciations of its opponents. It sought their excommunication from their various churches. When this was found to be impossible, the Fundamentalists discussed a withdrawal from the various denominations to found a fundamentalist denomination. But they differed too much among themselves to found such a denomination, and the proposal died.

Liberals Debate

After the excitement of this movement had died

(Continued on page 14)

Resignation

Preacher is going now,
Weary of worrying
Over the flock of us.
Kindly his spirit was;
Smiling at every one.
We held Communion,
Harked to his parting words,
Dried eyes with handkerchiefs.
God keep our spirits up,
Who'll keep the Devil down
When there's no man around
Able to smile a lot?
Who'll preach our funerals?
Who'll hold our weddings now
Preacher is leaving us?
There'll be another man
God grant him lots of help!
For we're a fussy lot!
Amen AMEN!

LESTER M. ELLIS

A Century Of Progress In Religion

by H. PAUL DOUGLASS

THE simplest single index of a century of religious progress is the increase in church membership from approximately 14% of the population 100 years ago to nearly 50% at the present time.

This contrasts with the first 150 years of American history during which religious progress was doubtful. At the end of this period less than 5% of the population belonged to the Church.

Slow Growth

The low state of religion at the end of the Colonial period is often ascribed to the infidelity of the age. It was the result of a profound sense of the extreme variety of the elements which entered into the make-up of most of the Colonial settlements and their pre-occupation with the struggle for a living in the New World. For every settlement which represented a homogeneous group, ten were composed of heterogeneous elements, a majority of which were not in harmony with the State-established and supported churches which prevailed in a strong majority of the colonies up to the Revolutionary War. But the best that all these religious forces could do was to establish a total of some 3,000 churches of about 30 denominations of which less than one person in twenty was an active adherent.

THE first half century of the new nation following the adoption of the Constitution, signally changes the trend of organized religion. Every aspect of the life of the people showed the release of tremendous energies under the stimulus of opportunity for the common man. These reached their all-time climax in the epic of westward expansion, the Winning of the West. Behind the frontier, home, school and church—the church separated from the State and supported by voluntary contributions—were fixed as characteristic foci in the social pattern of the nation. Church building and extension became a prominent feature of American enterprise. The standards of ministerial education became terribly debased. Revivalism became the generally accepted form of religious progress for a hundred years—and developed a common Protestant technique and emotional type which made for similarity in spite of multiplying sectarian differences.

Religious enterprise had developed as an authentic expression of expanding American life. By 1835 some 25,000 churches of 75 denominations gave expression to these American forces.

Immigrants Build

Later coming immigrant populations of all faiths found it relatively easy to build on these pioneer foundations. They were spared the long bare-handed struggle with the wilderness in days when men lacked all the major tools of modern civilization. These immigrants, both Catholic and Protestant, greatly reinforced the strength of the religious forces of the nation, and had relatively small losses in the transition from the old world to the new. By 1890 there were 165,000 churches (the Protestant denominations particularly having greatly overshot their mark in the creation of small local organizations) and 20% of the population was in the church. The end of the pioneering era was at hand.

The Church Adequate

Organized religion has been able to carry over with relative success into the urban age and the life of America in our own generation. The church is at least as adequate for its national task as it ever was, if not more adequate.

THE seven least religious states have grown three times as fast as the seven most religious and have received 4 times as much of their population from beyond their borders. With such rapid and excessive change the church has not been able fully to keep up. Neither has it quite kept up with the revolution which has depopulated much of rural America, extinguished thousands of rural churches, and heaped up the great cities. The religious forces have not shifted the remaining rural churches fast enough to escape a slight slump in the percentage of rural church population. Neither has the church quite kept up with the growth of the major cities.

THIS is in spite of the fact that, for Protestants at least, there is an appreciable decline in the rates at which new converts are gained. A relatively stabilized nation, with anything like a planned economy, will make the prospect of the church even better in the future.

Progress Still

Other phases which show progress lasting down to date are:

(1) A slight gain in the proportion of men in the churches.
(2) The demonstration by means of urban surveys that the social levels of population are about equally attracted to and served by the church. There is no group which is definitely irreligious or neglected because of its economic status. Religion is impressively diffused throughout the American people.
(3) Churches have naturally shared the ups and downs of community fortunes; there are as many growing churches as there are growing communities, if not more.
(4) America is getting relatively fewer, but larger and better sustained Churches.
(5) Throughout the business boom period, the church got an increasing share of the national wealth for current support for property and for mission enterprises; and the depression has not impaired its resources more than it has those of the American people.
(6) There are relatively not more but fewer denominations than there used to be. Sectarian division is checked; and unity within Protestantism and cooperation between the major faiths are in the ascendant.

CERTAIN subtractions from this hopeful showing have, however, to be made. The church has many inactive and absentee members.

The church's support comes from a minority of its members. The Protestant Sunday school is not growing. Attendance at public services is believed to be declining. The church constituency is far larger than its membership. Nearly all denominations recognize a wider circle of persons "under pastoral care." Some count all baptized or confirmed persons as members. Where the nation takes a direct religious census, as in Canada, nearly three times as many persons report themselves as belonging to denominations as the church census notes. Where thousands of individuals are canvassed either in Canada or in the United States, it is only a bare fraction who deny any attachment to any religion.

Protestant churches generally have added variety to their programs and hold more and more carefully graded and adapted types of services and activities—all presumed to have religious value; so that it is likely that total attendance on all occasions under church auspices has not diminished but rather increased in America.

All Churches Socialize

Churches of all faiths have developed a wider variety of related agencies and allies than ever before, i. e., K of C., Y. M. H. A., Y. M. C. A. The memberships and activities of such agencies represent modern and efficient principle of specialization and greatly augment the older aspects of the Church's life.

The financial strength of the church is generally underrated. Intensive surveys generally uncover very appreciable sums expended which never get into public or denominational reporting.

Church debts are grossly exaggerated. At worst the church's equity in its property is exceedingly high compared with either that of home or farm owners.

A CENTURY of religious progress has eventuated in an institution of impressive stability and strength. The church is part and parcel of the nation. In the recovery process, the church is not a weakling which must be carried, more than other elements of civilization. If it can have anything like the proportionate interest which it has historically had during the past 100 years it will do more for the nation's recovery than the nation can do for it by concerning itself with the church's immediate financial crisis and necessity.

Motif For A Prayer

The beauty of today lies on the air.
The sadnesses of yesterday beget
But sorrow. In the memories I bear
The shadows will be following me yet
Tomorrow. Stop, then, pray a fervent prayer
And thank God for those things we may forget.

RAY PIERCE

East Goes West

West of East, by Harry Elmore Hurd, 168 Dartmouth St., Boston, Mass.

"WEST of East," by a native of New Hampshire, sometime resident in Nevada, is a diary of travel and residence in the Far West and a calendar of country-life in New England, the entries in which consist of 136 poems, divided with a fairly even hand between the two sections.

THE western poems have something of the same reckless prodigality of imagery as the mountains and deserts themselves. Among the best are "Hunting Fossils in Colorado," "Goshawk," "Geology," "Winnemucca Mountain," "The Reaper Soliloquizes," and "Nostalgia." The author does not lose sight of the tragic human element and in "Old Piute," "Women for Sale," and "The Corral," levels a scathing indictment at the exploiters of the Indian and those who make a profit from the bodies of women.

THE poems dealing with New England frequently have the same beautiful economy of line as the steeple of a village-church. Examples are "Transition," "New England Asters," "Cats Must Eat," "First Frost," "Green and Gold," "Patterns," "Dirge to Dead Mirth," "Ducks in the Moon," "First Thaw," "Intaglio in Silver," "When I Hear Cowbells," "Rainy Day," and "Epitaph for a Poet." The author's earthy gusto and humor appear in his description of the heroes of his New Hampshire boyhood:

"Giants with guts,
Calvinistic Democrats,
Grass-growers who could pray in meeting,
Saints who could cuss in the cow-shed,
Mowers who could swing a scythe as rhythmically as the swish of the sea,
Lumbermen who could clip chips as big as chair-bottoms,
Horsemen who could out-trade Hiram of Hickoryville,
Fishermen who could twitch a hen's feather like a crippled fly in front of the dripping lips of a lurking trout,
Hunters who could ping partridge heads with Queen Ann muskets."

And he can turn a quatrain as vivid as

Between Heats

The earth is steaming like a weary sorrel,
Winter has dismounted for a day,
But soon its flanks shall feel the lash and rowel
Spurring the lagging season on its way.

as deft as

Horoscope

Good is the cold when hearts are warm,
Good is the warmth when heads are cool,
But may God in heaven guard from harm
The man who is chosen as April's fool.

"WEST of East" should make a special appeal to those who know and love either the Far West or New England and to those who, having no personal knowledge of one or the other of these fascinating areas, wish to repair the omission as quickly and painlessly as possible. Prospective visitors to either section might well adopt this volume as a unique *vade mecum.*

—*Kenneth W. Porter*

The Church Of The Month . . . . . .

THE COMMUNITY CHURCH

Flossmoor, Illinois

Robert W. McEwen

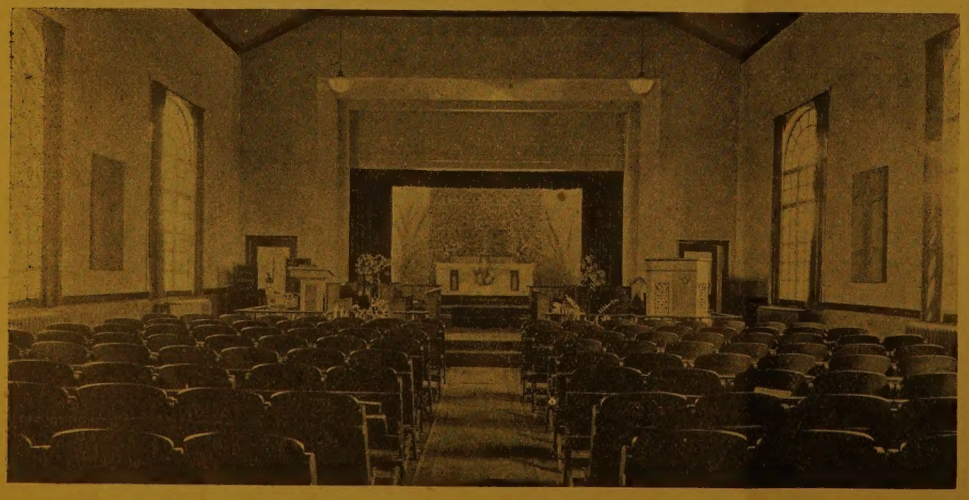
FLOSSMOOR is a residential community situated in the midst of golf clubs and well-kept farms in southern Cook County, Illinois, twenty-five miles and forty-five minutes by electric train from downtown Chicago. The community has developed over a period of some thirty years, at first with summer homes built in the native timber, later with year-round residences of the conventional suburban character. Its development received its greatest impetus with the electrification of the suburban service of the Illinois Central Railroad, which was completed in 1926. The community now consists of about 250 homes with a population in the neighborhood of 800.

Organized

The Flossmoor Community church was formally organized in February, 1927. Prior to that time a Sunday School was conducted in various homes of the community under lay leadership. At the end of its first year the church had 107 members, representing 47 families. At present there are approximately 200 names on the membership rolls. As usual in the case of interdenominational suburban churches, the formal membership is not a full measure of the church constituency. In addition to those who have actively identified themselves with the church, there are many who for reasons of their own have retained membership elsewhere but who are definitely in the fellowship of the church as contributors and participants in its services and in the activities of its various groups.

MOST of the principal Protestant bodies are represented in the membership of the church; there is no domination by a single group. Except for an Episcopal mission, the Community church is the only religious enterprise in the community. There is a nearby rural Lutheran Church, and there are Catholic and Christian Science Churches in neighboring communities.

The church is governed in accordance with a constitution which was drawn up and adopted by the founders of the church at the time of its organization in 1927. It has no denominational affiliation and no published creed. Government is along the simplest lines. There is an annual meeting, and interim business is transacted by the General Governing Board, consisting of nine Elders, the Minister and the Superintendent of the church school.



The Community Church, Flossmoor, Illinois

Strong Ministers

During most of its first year the church was served as preacher and adviser by Dr. Robert Worth Frank of Presbyterian Theological Seminary, Chicago. Later on there was a student pastor from Presbyterian —the Rev. Orlo Choguill. The first resident pastor was the Rev. John Gray Rhind, whose pastorate extended from January 1, 1930, to May 1, 1933. Upon the resignation of Mr. Rhind to become pastor of the First Presbyterian Church of Covington, Ky., the Flossmoor group was without a pastor until October 1, 1933, when Dr. Robert Ward McEwen, until then an associate of Dean Charles W. Gilkey in the University of Chicago Chapel, accepted the call to the pastorate. Dr. McEwen has recently announced his resignation; on November 1 he will become head of the Department of Religion in Hanover College at Hanover, Ind. His successor has not yet been selected.

THE services of the church and Sunday School were held in the school house until increased attendance and the desire to have a more worshipful setting for the services led to the making of arrangements in the latter part of 1933 for the use of a Community House which had been erected in connection with a real estate subdivision and later turned over to the school district for administration. The property was not being used for school purposes, and the church came forward with a proposal to assume responsibility for its maintenance and operation, to make the necessary improvements to fit it for church occupancy, and to make it available for various community activities. This proposal was willingly accepted by the school district, the building was redecorated and appropriately furnished, and the services of the church have been held there beginning February 4, 1934.

THE validity of the community church idea for this community was clearly demonstrated in this project. The church's interest in the matter was two-fold. It desired a dignified and beautiful setting for its services of worship. And it wished to encourage all forms of group and community activity in Flossmoor. All of the properties of the church in the Community House are portable. It is therefore possible to convert the building, in a short time, into an attractive auditorium with a lecture platform, as well as an adequate stage for dramatic presentations.

Community Project

The community church spirit was also exemplified in the interest shown in the project by the community as a whole. Services and materials were donated by many individuals, several of whom are not members of the church. The altar, the cross, the pulpit, the chancel furniture, were all constructed by residents of the community. The plans for the project were drawn by Mr. Fred Vanderwalker, a member of the church, who also supervised the construction and decoration.

The beauty of the building has been greatly enhanced by the recent gift of a series of six wood carvings, designed and executed by Douglas Hall, a member of the faculty of the Art Institute of Chicago, and a member of the church. Two of the panels symbolize the importance of the social group in the march of religion. The four vertical panels have in each case a central individual figure, representing the contributions of different spirits to religion. The subjects of these panels are Moses, Jesus, Paul and St. Francis of Assisi. The panels are not only a significant contribution to contemporary religious art, but also express the nonsectarian principles and the unity of spirit of the community church. The fact that all of this work has been done by Flossmoor people interested in the church has not only strengthened the loyalty of many people to the church but has also added something to the atmosphere of the building which could not have been secured in any other way.

Worship And Service

The church has a varied program which naturally centers in the services of the church proper conducted in this worshipful setting. The church itself and its various organizations contribute in money and other ways to numerous benevolences which during the past year have included the Chicago Heights Community Center, Glenwood Manual Training School, the Community Church Workers of the United States, and various Chicago enterprises, among which might be mentioned Howell Neighborhood House, Erie Chapel and Peniel Neighborhood House.

Educational

The religious education program of the church includes the church school and the Senior and Junior Sunday Evening Clubs. Average attendance at the Church School exceeds 100. The school is organized on a departmental basis, with classes for young people of all ages. Part of the church school offering is devoted to benevolences and the remainder to the purchase of supplies and to sharing with the church in the expense of maintenance and operation of the property. The two Sunday Evening Clubs meet fortnightly on alternate Sunday evenings, the junior club comprising young people in the first three years of high school and the senior club those above that age. Except for occasional outside speakers, the meetings of these clubs are devoted to discussions by the members of religious and social questions. Both clubs have also been active in social service work. Their combined membership is in the neighborhood of 60.

Women Work

There is a well organized Woman's Association with an active

THE CRUSADERS

program covering study, worship, social service, welfare, missions and church help. During the past year the program theme of the majority of its monthly meetings was "The Christian Movement Through Religious History." The activities of the Association have included a religious survey of the community, the sponsoring of a discussion group in mission study, the provision of flowers for the church, and a strong community welfare program, which includes the raising of money for as well as the making and contribution of a large number of garments to various charitable enterprises.

The church has also sponsored various social activities in keeping with its nature as a community institution.

Support

On the financial side, the church is supported mainly by pledges obtained in an annual financial canvass conducted by the men, women and young people, these pledges being supplemented by offerings received at the regular services. The church has been free of debt at all times, and, although it has been necessary to operate on a restricted budget in the last few years, this has been done without loss of force and interest in the various enterprises of the church, and all obligations have been paid as they fall due. There are sufficient pledges at hand to cover financial requirements for the remainder of the present year.

THE present members of the General Governing Board, in addition to the Pastor, are: Chairman, Franklin I. Badgley; Clerk, George M. Crowson; Treasurer, Frank G. Walter; Superintendent of the Church School, Charles J. Huston; and Russell W. Ferrell, Eugene C. Herthel, Cass L. Kennicott, Dr. A. K. Loomis, Mrs. Kendall M. Shankland, and Mrs. Roger T. Vaughan.

There is no happiness like that of being loved by your fellow creatures, and feeling that your presence is an addition to their comfort.—CHARLOTTE BRONTE.

Prophesying and the Community Church

by ROBERT WHITAKER

THE other day one of the ablest and most effective Methodist ministers I know closed his pastorate reluctantly at a town not a dozen miles from here, and took up work in a more prominent pulpit in a vastly larger city. The new appointment is described by his friends in the church which he leaves as a "promotion." But the church which he has left, as a whole did not want him to go. And he and his exceptionally capable and likeable wife did not want to go. Had the church he is leaving been a Methodist Church he would not have gone, so I am quite directly advised. It was a *Federated* Church, and rather than sacrifice this much of an approach to a Community church the young minister took the unselfish course of resigning, and his liberal minded Bishop put him in a more responsible post.

The facts thus stated need some further expansion if their relation to the questions I am about to ask the Community Church Movement are to be properly approached. And, be it said, these questions are asked in no spirit of unfriendliness toward either the Community Church idea, or the Community Church Movement as it fronts the problems of our day.

Open Membership

I HAVE been a Baptist minister for more than fifty years, and am yet of that connection in a formal way. But years ago the church of which I was pastor, in January 1912, took the bold step of making baptism in *any form*, altogether optional with any person who wished to join our membership. The immediate withdrawal of denominational fellowship from our church, as a church, at once ensued, as ours was the first Baptist church in America to take this step. Morever certain leading brethren of other Baptist churches took the course of aiding and abetting some who had previously withdrawn from our fellowship, in trying to maintain through the courts the claim to our name and property, in which course they were unsuccessful.

Despite these handicaps of publicity which we did not seek, and expense we were hardly able to carry, our church for the following six years prospered as it had never prospered before. Indeed, in the very year in which we took the action which marked our repudiation of sectarian ritual as the condition of church fellowship I was constrained against my own desire to accept the nomination for Congress on the Socialist ticket, and, though I held only one rally in this community, I carried the town against both of my Republican and Democratic opponents, carried the district north of town, and all but carried the two nearest communities, Saratoga and Campbell. This is reported only to indicate the hold we had on the community as a whole. This hold we greatly increased until 1918.

We Face War

Then came our war with Germany. I had arrived at the point where I could not support war, and so stated the matter to the church just before Congress put us into the war. Also I offered to withdraw for the period of the war, and let the church act according to their own convictions. My offer was refused, my pastoral position was retained, and the church as a whole stood by me, even when I was jailed in Los Angeles for holding a peace meeting there.

The church lived some twelve or thirteen years following the end of the war. For reasons which are not important to this article my wife and I left Los Gatos in 1921, after twelve years ministry here, to carry on not merely undenominational but non-local work, that is a "ministry-at-large," an educational, social evangelism. Two fine men, in succession, took the pulpit. But

the community was not responsive to the church, the hold-over of opposition on account of our anti-war stand hindering that growth of the church necessary to offset the death and removal of many members. So the church building was passed over to a denominational church which refuses the sectarian name but is actually a little more sectarian than are most of the major evangelical bodies.

All this is preface to the very serious inquiry which I propose. Can a Community Church give a message which carries beyond the complacencies of ordinary religious agreement at a very low level of public testimony on the critical issues of the hour?

Standpat Or More

The Federated Church to which I referred in the opening paragraph of this article was imperilled in its existence as something more than a denominational institution by the "spirit of prophesying" which fell upon its minister in a time of industrial crisis in our Valley. As a whole the membership stood by him reasonably well, but there was the menace of failure for the larger program of Christian unity if the man, who had something more to say than pious commonplace, remained. This is putting it bluntly, but I think not untruthfully. In our own community the church of which I was minister would doubtless have weathered through, despite my anti-war testimony, had the denominational connection been preserved. The denomination would have stood for the right of the local body to support this testimony, but the community would not.

ONCE, in discussing this matter with Dr. John Haynes Holmes, I had the temerity to make two remarks to him which might seem, apart from a certain intimacy between us, rather impertinent. The first was to the effect that his church was not really a Community Church; that, in fact, if it were a Community Church the first thing that would happen would be that he would be deposed, as he could not be considered representative of the religious community of New York City as a whole. The second remark was more sweeping, and is not to be taken too literally. But I remarked that the tendency with any church, organized on the basis of a common community membership, would be to water down the pulpit message to an agreement not to say anything of any consequence about anything of any importance. Like some inter-denominational Sunday School journals I have known anything like definite conviction at points of issue in the life of our day would be washed out to the facial emptiness of an over-retouched photograph.

Will Churches Prophesy?

Now before any one explodes in a fury of disclaimers let me ask all who read this to consider the underlying motive with which I write. It is not to excuse denominationalism, which to me is an effete and noxious thing. Neither is it to discourage the movement toward community cooperation in religious services and activities, to the extent of the building up of Community Churches, especially in the smaller communities. Our own community here is scandalously over-churched. So are most of the American communities. I found thirty churches of one denomination in Los Angeles, the "Christian," showing that such over-churching is more than sectarian.

WHAT I am concerned for is "the liberty of prophesying." And so far I do not find the Community Church Movement working to that effect. I am asking in all sincerity, Can the Community Church Movement speak out as freely, on issues the pulpit of our day ought to meet frankly and fearlessly, as the denominational pulpit can? And in relation to this inquiry, which I am presenting in no spirit of controversy, I would call attention to the fact that in twenty years and more of intimate identification on my part with all manner of forward-looking movements, apart from the issue of temperance, and in lesser degree a mild pacifism, Community Church men have been conspicuously lacking in those assemblies of the "prophets" where I have met the men who were adventuring all for the sake of their testimony against the powerful social malefactors of the day.

Is There Liberty?

I THINK that there is a line of approach open to the Community Church on which an essentially radical testimony, radical with the radicalism of Jesus, could be given without wrecking the religious unities which are sought. Perhaps if these pages are open to me again I will discuss this evangelism, which seems to me a possible propheticism of the Community Church Movement. But I am asking now some contribution from others, rather than more of my own. Can a Community Church demonstrate "the liberty of prophesying" today, so as to say really as much on things of the most vital importance if our churches as a whole are to survive the revolutionary crisis which is upon us, as can be said, and is not infrequently said, in more than one denominational pulpit of the present hour? Is the Prophetic Church to be the price of the Community Church?

The Soul And God

"What men need more than anything else today is more intimate, joyous and constant communion with God. We are not intimate enough with God, we are not constant enough with God, but, above all, we are not joyous enough with God. The only important Hebrew word frequently translated 'prayer' in the English Bible is *tephillah*. This word is formed of two basic roots: one means 'singing and dancing with timbrels'; the other, the occasion for doing so. This book was conceived and born with the purpose of helping to make this intimate and constant communion with God a joyous experience of the daily life—a literal dancing and singing in the presence of God."—*Glenn Clark. From "The Song of the Souls of Men."*

Religious Movements Since The World War

(Continued from page 7)

down, we may now try to do justice to all parties to the controversy. The Fundamentalists really had something to protest. The old-time liberalism in the religious camp had become religiously sterile. A Rockford, Illinois, pastor of the liberal persuasion had once declared, "It is the business of this generation of preachers to destroy; let another generation re-build." People were being asked to live on negations. The churches with the most negations were dying. When a railroad decides to put in a new bridge, it does not stop traffic and pull the old bridge down. It puts in new timbers as fast as it pulls old ones out. The traffic goes right on.

ONE need not wonder that these years of controversy have been years in which membership growth in the churches has been checked.

The church federation movement was making a most satisfactory development. The Federal Council of Churches with representatives from 28 leading Protestant denominations is now strong enough to draw the fire of the more reactionary of the metropolitan newspapers. Its pronouncements on world peace and on the industrial problem have particularly made it a target. State Councils of churches have been formed, the most successful being those in Ohio and Massachusetts. City federations are to be found in many leading cities, one of the most successful being the Chicago federation. These help in preventing the increase of church competition. They set up standards in religious education and social service and often join the church forces in evangelistic enterprises.

Unions

Unions of denominations have occurred in this period. The United Church of Canada is the most outstanding achievement. Uniting the forces of Methodists, Congregationalists and a major part of the Presbyterians, it has also absorbed the community church movement of the British Northwest.

It is since the world war that the community church movement has come into being. Four millions of soldiers were ministered to by all sorts of chaplains from Jewish to Roman Catholic. At home the churches were driven to union services by a coal shortage. Cooperation in war enterprises tended to wipe out denominational distinctions.

Rural Number

The CHRISTIAN COMMUNITY will publish in the next issue, November 7, the RURAL NUMBER.

FOR many decades the preachers had flirted with church union. After the war, the laymen demanded it in many communities. There are now over two thousand interdenominational churches in America. They are set up with a wide variety of constitution and using many kinds of names. They are motivated by a desire for fellowship and by a desire for community service. They are usually no more liberal and no more conservative than are the denominations represented in their membership. A community church is naturally just a cross section of a community.

Churches For Peace

The changed attitude of the church to world peace is a marked phenomenon of this period. Only a handful of preachers protested the World War. Most of us promoted it with all enthusiasm. A few preachers made marked contributions to the war hate with their atrocity stories.

In marked contrast with all that are the figures secured recently by Kirby Page, of New York. After one makes every kind of deduction from the force of his figures, one must admit that the preachers of America are now definitely an anti-war group. Some of them, a large number indeed, will refuse in any way to co-operate with another war, even a war of defence. Others make a distinction between an imperialistic war and national defence.

BUT practically all of them are committed to use their influence against the war system. Church bodies have passed resolutions again and again against war. This change of front is one of the evidences of revolutionary change that is going on within the church.

It is in this period that there has been a revival of bitter attack in America on organized religion. Harry Elmer Barnes sums it up in his "The Twilight of Christianity." The American Association for the Advancement of Atheism has become aggressive.

But while these attacks have come from unexpected sources, the defence has also come from unexpected sources. Leading laboratory scientists have written religious books. They are not particularly better than other religious books for these men are writing outside the field of their specialty. But it has been most heartening to the religious to find it possible that a man may be a front rank scientist and a believer in God.

Religion Is News

The quality magazines have in this period given unusual attention to the subject of religion. The Atlantic Monthly, Harpers, Scribner's and The Forum have given monthly one or two outstanding articles on religion. These articles voice a

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"
David R. Piper
$1.00

"How Can Local Churches Come Together?"—Hooker
25c

How To Begin—$1.00 a Hundred
What is a Community Church—$1.00 a Hundred

COMMUNITY CHURCH WORKERS, U. S. A.
1302 Chicago Temple,
77 W. Washington Street
Chicago

demand for a reformation of religious ideas. Some of them attack religion. But for the most part the editorial bias, such as there is, seems to be friendly. Outstanding public figures are just now presenting in the Forum their views of religion. One is pleased to learn that Mary Pickford has a religion as well as Jeans and Eddington.

LIVING as they have in such a tempestuous world the past twelve years, it is no wonder that religious leaders have made mistakes. I freely confess my own, and thank my church that it has been so patient with me. Ministerial changes have been rapid in many cities, for ministers and churches have been bowled over by the mob psychology of the period. We may well be grateful to God that our life together has been so happy and so fruitful.

A Religious New Deal

These days while the air is filled with the cries for a New Deal in industry and business, there must be some attention given to the new deal for religion.

I could hope that in the next decade we would eliminate cut-throat competition from church life just as we are trying to eliminate it from industry. It is a time for brotherhood and co-operation. The selfishness of religious leaders and the prejudice of creed-bound minds must give way to freedom, progress and brotherhood.

The New Deal should challenge us to discover what really matters in religion. Life is more than intellectual formulation. Not the things of curious academic interest, but the things that men live by are the things that matter.

IN the New Deal the churches should recover their balance as ethical interpreters. They must not confuse peccadilloes with sins and vice versa.

The church must become more definitely a community building and a world-serving church. Its voice and example must contribute to world brotherhood expressed in right racial relations, and world peace. In its own parish it must promote good-will and human service.

A new deal for the church should include the secret of Pentecost. Something changed a small group of people from a company with a back-ward look to a conquering host with a world vision. Religion must lead us to believe something with all our hearts and give our hearts to a cause with all devotion.

Social Views

WINDOWS ON HENRY STREET.
Lillian D. Wald,
Boston: Little, Brown, and Company, 1934. Pp. 348.

"DID you ever see a dream walking?" You may, if you look through *Windows on Henry Street,* with Lillian D. Wald, the founder of public health nurses in 1894, originator of the idea of the U. S. Children's Bureau and founder of the internationally known Henry Street Settlement in New York City. Miss Wald asserts that she is not writing a biography—she is merely looking through the windows on Henry Street in peace, war, boom, depression, prohibition, the Russian Revolution, and attempting to depict how a group of intelligent people has viewed these changing scenes and shared in a "spiritual adventure." Her story, therefore, is refreshing and informing not only as a scintillating narration of her contribution to health, peace, recreation and social reconstruction, but also as a revelation of the motives which made life perpetually fresh and compelling to her and her associates. It is in this latter respect that the book has its greatest religious significance, for the settlement started as an essentially religious movement.

THE minister in the community will find valuable clues in the art of "social engineering" from a careful perusal of Miss Wald's technique of leadership. Good intention, social idealism or knowledge may become sterile unless accompanied by the art of incorporating them into practice. Techniques for Miss Wald, however, grew naturally out of certain definite principles, which might apply equally to a church as to a settlement. The following excerpts reflect the philosophy on which Henry Street was founded:

1. "No organization proceeds from a fixed idea. . . . The settlement is the most pliable tool for social service that has been developed." (p. 4.)

2. "Measures for social betterment initiated by the settlements have almost always sprung from actual need." (p. 6.)

3. "It is rare indeed to find an experienced settlement worker who does not feel kinship with all peoples." (p. 10.)

4. "An interest in culture and justice, especially if it be accompanied by an effort to further them, constitute an art of humanity." (p. 11.)

5. ". . . genuine good manners spring from a true sense of courtesy, based on consideration for the needs and feelings of others." (p. 16.)

6. "It seems to be essential that centres of friendliness to people and to causes should be available, that the doors should swing open without hindrance and the voices reach ears that will hear. This cannot be accomplished if propaganda, the desire to make all people think one way, dominates the place." (p. 41.)

7. "There seems to be a widely felt need for a confessional . . . what they really wanted was to tell their trouble . . . to some one who would forget." (p. 69.)

8. "And we on Henry Street have become internationalists, not through abstract theses, but because we have found the problems of one essentially the problems of all." (p. 337.)

Windows on Henry Street was voted by social workers at the National Social Work Conference at Kansas City this June as one of the ten most widely read books of the year. It reports an inspiring venture and affords inspiration for new spiritual adventures.

JESSE A. JACOBS

New Deal

A revolving fund of $10,000,000, provided for in the passing of the Howard-Wheeler Bill, will bring new life to 200,000 Indians and will make possible a more adequate program on the part of the Honorable John Collier, Commissioner of Indian Affairs.

The Story of Service

Theatre Church

The People's Undenominational Church of Davenport, Iowa, which was organized three years ago under the leadership of B. F. Martin and which holds services in the leading theater and offices downtown, ministers especially to the needs of the unchurched in their problems and with the help of others has conducted several large community enterprises.

Forum Speakers

An interesting series of evening services is being held at the Chatham Community Church, of Chicago, of which Clarence O. Harvey is minister. Among those who are expected as speakers during the season are Dr. Vernon E. Cook of the Avalon Park Congregational Church and Rabbi David Bronstein of Chicago.

Annual Free Dinner

A home-cooked dinner with food contributed was served without charge at the annual meeting of the Community Church of Park Ridge, Illinois. Two hundred and fifty were present, and around the tables was raised the amount of $1,005 for the current budget. It was reported that 65 new members have been received into the church during the year by the pastor, Orvis F. Jordan. The Sunday School attendance is averaging 375, with the regular church attendance above the 200 mark. Recently the Martha Division of the Women's Circle sponsored a pageant in which ladies of Park Ridge appeared in costumes of various periods from the time of Martha Washington to the present day. On October 7 an evening service was held in the church to accommodate those who were unable to attend the regular morning service on Loyalty Sunday.

Home Worship

The Westmore Church Messenger of the Westmore Church, Vermont, of which E. Tallmadge Root is minister, announces and outlines an Order of Worship for Homes which may be used when families are unable to attend church, at the same hour, or at any other convenient time on Sundays.

Kagawa Fellowship

Miss Helen F. Topping, missionary on the staff of Dr. Toyohiko Kagawa, in Japan, is visiting many cities, towns and rural districts in this country. She may be reached for conference or addresses at 19 South LaSalle Street, Chicago. On October 23, Miss Topping will be present at the Cornell College Forum for Church Leaders in Cedar Rapids, Iowa. She will address the annual meeting of the Farmers' Union in Moorhead, Minnesota, on October 28. From November 3 to 11 she will speak at various meetings and in different churches in Kansas City, including the Community Church of which Burris Jenkins is minister.

Speaker Available

M. Henry L. Henriod, general secretary of the Geneva office of the Universal Christian Conference for Life and Work, will be present at the meeting of the American Section set for November 7. This will be a joint meeting with the Department of International Justice and Goodwill. M. Henriod will be in America for six weeks during November and December. He is a fine speaker and knows the religious situation in Europe from intimate contact. Information regarding speaking engagements for M. Henriod may be obtained by writing to the office of the Council at 287 Fourth Avenue, New York City.

Adventure In Worship

"A Cooperative Adventure in Worship" is the title of the handbook which has been prepared by Samuel Harkness for the Winnetka Church, Illinois, of which he is minister. The purpose of this worship booklet of prayers, and scripture with collateral ideas and comments is to make preaching cumulative by relating it to the daily meditations of the congregation and to provide an opportunity for discussion of the month's topic at a dinner meeting near the end of each month. During the period from October to December 31, it is hoped that individuals will attend the services of worship with new interest and profit because of the opportunity of unifying thinking and preaching which a regular use of the booklet provides. This plan is believed to be a complete innovation in Protestant procedure. The general sermon topic for October is "The Relation of Religion to Personal Experience"; for November, "The Relation of Religion to the Use and Development of Personality"; and for December, "The Religious Person Looks at His World."

Home-Coming

Annual Home-Coming was celebrated on October 7 in the First Community Church of Christ, of Joplin, Missouri, Cliff Titus, minister. The day began with a recognition service for officers and teachers of the church school. Morning worship service was dedicated to the church and its purposes and was followed by a covered-dish dinner served at noon. The purpose

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

of home-coming Sunday in this church is described as six-fold: a coming home to worship; to fellowship; to a sense of the fullness of life; to a sense of the Eternal; to a sense of the sacrednes of our own lives; to a sense of obligation and responsibility.

Pictures And Music

Sumner R. Vinton recently presented at the Broadview Community Church, of Hartford, Connecticut, his illustrated lecture, "Finding God in the Beautiful," depicting nature in summer and winter scenes, combined with MacDowell musical numbers woven into their proper themes and supplemented by an entertaining lecture. It is interesting to note that the majority of the slides of churches in the library of the Community Church Workers organization was made by Mr. Vinton. Roy J. Schramm is minister of the Broadview Church.

Bible Study

A popular study course presenting fresh interpretations of portions of the Bible has been prepared by the American Institute of Sacred Literature, University of Chicago, which should be of special interest to laymen and lovers of great literature.

Youth Pageant

The Brotherhood of Youth, founded by Vincent G. Burns, pastor of the Union Church, Palisades Park, New Jersey, will hold a pageant in Mecca Auditorium, New York City, West 56th Street, November 14-16. Two thousand people will take part.

Bible Sunday

Universal Bible Sunday will be observed on December 9.

Community Church Building

Anyone knowing of a community where Christians of different denominations would like to get together to build a Community church, notify the undersigned.

Have recently gotten five denominations together to build a Union church. A large modern log church valued at over $2,000, built with volunteer labor for an expenditure of $400. I favor a Community church and will help to build one gratis. Will furnish reference.

Thomas B. Sheldon
Swords Creek, Virginia

Personals

J. Marshall Janes has retired from the pastorate of People's Church, San Juan, Texas, and is living in Houston.

Gordon O. Reed, formerly pastor of Hemphill Community Church, Fort Worth, Texas, is at present living at Wilmington, North Carolina.

Ellis Cowling, minister of the Gurnee Community Church, Gurnee, Illinois, has resigned and has gone to the Christian Church in Indiana.

William Hawley of Kansas City is a student in the Divinity School at the University of Chicago. Mr. Hawley is a graduate of the Ohio Wesleyan University and spent one year at Boston University.

Joseph Myers, former editor of *The Christian,* is taking an autumn vacation. He attended the Disciples Convention in Des Moines, and drove via Indianapolis, his former home, to Louisville, Lexington, Kentucky; Detroit, Michigan; Chicago and home. Mr. Myers is a contributing editor of *The Christian Community.*

Dr. Frederick B. Fisher spoke recently in Michigan on the effects of the Hitler regime in Germany. His address was criticised for being too favorable toward Hitler by the Jewish people of Detroit. Dr. Fisher began his work at Central Methodist Episcopal Church, Detroit, on September 30.

W. E. Grove of the Community Church, Tipton, Michigan, has moved to South Zanesville, Ohio.

Richard A. Dawson has resigned from the Community Church of Walsenburg, Colorado, to become pastor of the Vine Congregational Church, of Lincoln, Nebraska. Arthur A. Heinlein, who organized and was formerly minister of the Walsenburg church, is chaplain at the C. C. C. camps near Santa Barbara, California.

Dr. Richard Roberts has been appointed the new Moderator of the General Council of the United Church of Canada.

Finance Drive

The Chicago Church Federation, of which Walter R. Mee is secretary, is attempting to raise within two weeks the sum of $6,500. The churches have taken quotas. Dr. Herbert L. Willett, minister of the Kenilworth Union Church, of Kenilworth, Illinois, is acting as chairman of the committee for the amount to be secured from Federated and Community churches. Frank K. Zoll, of Kansas City, who spoke at the Community Church Workers conference, in May, is again conducting the campaign.

Rural Union

Dover Federated Church at Dover, Kansas, has paid off all except $2100 of their original debt of $17,000 for their new building. It is located 15 miles southwest of Topeka and is a Federation of Methodist, Baptist and Congregational churches. It has been organized fifteen years and the average attendance in church school is 160. Not so bad for a rural united church, is it?

Prize

The Carnegie Foundation has awarded the Wateler Peace prize for 1934 to the Dutch section of the World Alliance for Promoting International Friendship through the Churches. The Dutch donor of his fortune named Wateler left it to the Carnegie Foundation to be awarded. It amounts each year to 25,000 guilders. Arthur Henderson received it last year.

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carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
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Longview, Washington

Religious Digest

Methods Of Youth Leadership

By Grace Sloan Overton

SO MUCH has been said concerning youth leadership that the writer is amazed at her temerity in even attempting to discuss the topic.

Young people of today have more tools with which to analyze and to evaluate content, methods, and results than did those of yesterday. All of this makes them more discriminating and more mature in their judgments.

Our needs are many, our lack of understanding lamentable, our mistakes grievous. But as leaders we are set impartially to study ourselves, our task, our methods, our objectives, our results. Much has been accomplished by youth leaders of today. As a result of their sacrifice and love has come the beginning of a great movement, the Christian Quest. One hears about it from educators, church workers, high school teachers, on college campuses, and elsewhere. Materials are forthcoming which command the respect of the most discriminating. Youth is taking it seriously. The Order of Geneva is growing.

If we keep humble enough, maintain a scholarly attitude that is always objective, and learn of Him whom youth recognizes as having achieved a mastery of life they long to emulate, we may expect gratifying results in the release of mental and moral energy on the part of our youth. For if one be a true leader, his leadership brings release of power to those whom he leads. He who manipulates a group in order to be in authority over them is not such a leader; but he who can understand the desires and ambitions of a group so as to integrate their desires and ambitions, organizing them around a certain cause, as to bring that cause to realization with the sacrifice of his own or any member of his group's self-respect, finding that he with the members of his participating group have an enriched life because of their common effort—that one is a true leader regardless of his training, methods, or type of personality.—*International Journal of Religious Education.*

Basis For Effective Unity

By Elbridge F. Stoneham

THE progress of church unity in this country has been marked by a considerable amount of unanimity in the matter of pronouncements on the social order. It is our contention that the best prospect for church union between the more diversified sects lies not in the spheres of faith and order, but in those of life and work.

It is encouraging to note the breaking down of denominational fences before the steady sweep of the social gospel. Is it too much to hope that we are glimpsing the timid beginnings of a really effective crusade for the kingdom of God—an impatient and spirited church at last champing at the bit? Are we to behold the miracle of a twentieth-century Christianity becoming as bold and aggressive as that of the first century? We venture an alternative — it is either that or futility.

Church union on the basis of theology or polity is exceedingly remote, except among certain closely related groups, but integration under the egis of the kingdom of God, or, if we prefer, in the compelling spirit of the social gospel, is fast becoming a reality. Man's attitude to God, not man's relation to man, is the more divisive element in Protestantism today. Therefore advocates of church union would do well to bend their efforts toward building up a still greater unanimity of opinion and action on the matter of a Christianized society, rather than on faith and order. Therein lies the greatest assurance of a truly united and potent Protestantism.

—The Christian Register

Rural Ministry

By F. M. Tinder

TOO long we have taken rural churches for granted. The time has come when we must do a thorough job of thinking about them. When we do that, we immediately see that some rural churches are needed and some are not.

The location of the country church is very important. Great care should be exercised in placing the church in a strategic center. If

Twilight Accord

WHEN daylight gently turns its golden glare
To darker colors, when the wind's caress
Is like a benediction soothing care,
Destroying pain, and leaving happiness;

WHEN distant melodies ring sweetly clear
Like echoings of silver throated bell;
When dream-born heaven seems to hover near,
Concrete reality, and tangible;

THEN all the longings man has heired through time
Come winging down like homing birds at eve,
And from the clay there emanate sublime
Transcendant thoughts that only God could weave.

AT twilight hour earth and heaven meet
In faith-starred symphony of blended beat.

D'Nova.

the type of rural church that we need is builded, there must be some pioneering.

It also takes leadership. The pastor of the rural church is its pivotal man. He should preach sermons well prepared and well delivered, equal to the average and better than often found elsewhere. His wisdom, grace and willingness to serve all the people will knit their hearts together in a common cause. The rural minister should also show a helpful interest in the local school and prove to both faculty and students that he has a real concern and interest in their program in the schoolroom and on the playgrounds.

The rural church should make a large contribution to the home life of the community. It should also find a method for training its people for Christian service, younger and older, and they must find a field of contact where they can work together.

The rural church can be made the greatest force in the community and the center of all that is Christlike and helpful. To do this it must show itself good for every worthy interest in the community life. —*World Call*

Today

Easy to read, attractive to look upon, usually refreshing in viewpoint, is the pocket-size booklet "Today" which is issued monthly (5c a copy) by the Westminster Press. The occasional platitudes found here and there in some issues of these daily messages are more than compensated for by the challenging simplicity of much of the illustrative material, the rich use of scripture references and the careful selection of good hymns.

Shorter Notice

"THE New Pioneers" published by The Bobbs Merrill Company, Indianapolis, is a vivid account of a cross-country trip taken by James Remington McCarthy, a newspaper man. In it he claims "the first picture of the American people under the New Deal."

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